



PUBLISHED BY SOLOMON SIAS, FOR THE NEW-ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH....B. BADGER, EDITOR.

Vol. III.

BOSTON: WEDNESDAY, APRIL 20, 1825.

No. 16.

## ZION'S HERALD.

PRINTED AT THE CONFERENCE PRESS—CONGRESS STREET.

### CONDITIONS:

Two Dollars and Fifty Cents a year—One half payable the first of January, the other the first of July.

The papers will be forwarded to all subscribers until a request is made for their discontinuance.

Agents are allowed every eleventh copy.—All the Preachers in the Methodist connection are authorized to act as Agents, in obtaining subscribers and receiving payment.—In making communications, they are requested to be very particular in giving the names and residences of subscribers, and the amount to be credited to each, in all remittances. All communications, addressed either to the Editor or the Publisher, (except those of Agents,) must be post paid.

### REVIEW.

(FROM THE RECORDS AND TELEGRAPH.)

THE PROPER CHARACTER OF RELIGIOUS INSTITUTIONS.—A Discourse delivered at the opening of the Independent Congregational Church in Barton Square, Salem. By HENRY COLMAN.

(CONCLUDED FROM OUR LAST.)

5. The only remaining part of the discourse which we shall notice, is that, which contains the views of the preacher concerning the Christian church and the administration of its ordinances. Respecting the latter, he says,

"In an enlightened and liberal community, the access to these ordinances, will be as free as possible, to every serious and virtuous man. No such church will ever exclude itself with creeds and confessions, and every person who has arrived at a period of life, when he can understand the nature of these ordinances, and is capable of judging for himself, is the best judge of his own qualifications, to partake of them; and is not bound to submit his religious opinions, or experiences, to the inquiry of any man, or congregation of men." p. 21.

Again,  
"If it is your misfortune to be deprived of the privilege of bringing your children to the baptismal font, or of commemorating the life of your Saviour, in the way of your communion, with your fellow Christians, by the presentation of any minister, or any church to whose arbitrary requisitions you cannot comply, and your situation is such, that you cannot avail yourselves of these advantages in any other church, you may then baptize your children for yourself, and celebrate the Lord's supper in your own house. It should indeed, be an extreme case, to render such a measure as this, necessary or expedient; but such cases may occur, and when they do, you need have no hesitation as to your duty, and your rights."

The passage concludes—

"I know I expose myself to the reproach of wishing to throw the churches into disorder. I have no fears on that ground. The attempts to produce what is commonly called order in churches, that is, an entire conformity in faith, or worship; the attempts of men, and ministers, and other churches to control other men, and other ministers, and other churches, have been the chief cause of all the disorder, and divisions, and animosities, which have distracted the Christian community; and priestcraft, and ecclesiastical dominion, under every form, and in the most remote advances, are to be resisted, as long as resistance is possible. There is no other foundation of Christian harmony but mutual forbearance; and men must learn to allow each other the full measure of the rights, which they claim for themselves. All are God's children; brethren of the same family, and in this sight there is no distinction but those of moral virtue." pp. 23-24.

Is the reader at a loss to know how a church can be organized on such principles, and yet be distinct from the congregation? The plan, though novel, and such as has rarely, if ever, been practised before, is in perfect agreement with the principles. The preacher informs his congregation in a sermon on the occasion, that he wishes some may be appointed to assist in administering the ordinance of the supper: that silence, and a participation in the ordinance, will be taken as an acknowledgment of church membership; and that hereafter, those who wish to join may remain, and by their silence give evidence of their wish, or they may signify it to other communicants, or to the pastor himself. All moral and well disposed persons, whether previously church members or not, who may wish to avail themselves of the ordinance, are bid welcome in the name of Jesus; and as many of the congregation as please, sit down to the ordinance. Such are the views of Mr. C. on this sacred subject, refused to excommunicate. The principle is, that "All are God's children, brethren of the same family;" and the practice is such as to include all, who may think proper to take the benefit of it. This is what we referred to, when we said, at the commencement of the review, that the more sacred ordinances of religion, were here to be administered to all, who might think proper to apply for them, that each was to judge for himself, of his fitness to receive them, and that, let his conduct or principles be what they might, no exception was to be taken against him, provided he should be satisfied with himself, and was of an age to judge for himself. The language of the discourse is, "No such church will ever exclude itself with creeds and confessions; and every person who has arrived at a period of life, when he can understand the nature of these ordinances, and is capable of judging for himself, is the best judge of his own qualifications, and is not bound to submit his religious opinions or experiences to the inquiry of any man or congregation of men." But suppose the applicant is satisfied with his conduct, as well as with his opinions and feelings, will Mr. Colman deny him the right of exercising his own judgment in this matter also? Does not a man's conduct constitute an important part of his qualifications to receive the ordinance of religion? and is it not the doctrine of Mr. Colman, that "every person who has arrived at a period of life, when he can understand the nature of these ordinances, and is capable of judging for himself, is the best judge of his own qualifications?" True, Mr. Colman may think that his conduct is not suitable, and try to convince him that it is not; but the applicant may think it is, and claim the right of judging for himself on this subject. Can that right be denied him, on the principles of the discourse; and, if the author would be consistent, must he not administer the ordinance to every man who is satisfied with himself, by his principles or conduct what they may? It is in vain for Mr. C. to escape this conclusion by saying, that "access to these ordinances should be as free as possible to every serious and virtuous man." What is seriousness and virtue? And who is to judge whether a man possesses these qualities, seeing that all judgment is committed to the man himself? Some philosophers have taught that private property is an encroachment upon the rights of man. Suppose now that one, calling himself a Christian, should professedly embrace that sentiment, and fancy that he saw the proof of it in the fact that the primitive Christians had all things in common; and suppose, also, that in consequence of adopting such a principle, he should acquire the character of a notorious thief, and having tried elsewhere in vain, should at last come to Mr. C. to receive the ordinance of baptism and the Lord's supper; telling him at the same time, that he had seriously weighed, and was satisfied with his own principles, feelings, and conduct. Could Mr. C. refuse to comply with the

request, consistently with the principles of the discourse? And if he should venture, in such a case, to turn judge of another man's qualifications, and exclude the applicant from the ordinances of religion, might not the applicant appeal to another clause in the sermon, and say, "Well, since I have the misfortune to be denied the privilege of coming to the baptismal font, and commemorating the memory of my Saviour, by a minister and church that had assured me I should be my own judge of my qualifications, and baptize myself, I will take Mr. Colman's advice, and baptize myself, and celebrate the Lord's supper in my own house, not doubting in so extreme a case, either as to my duty or my rights?"

We refrain from commenting on all the consequences which grow out of such a system, and such a practice; of showing how utterly they are opposed, not only to "the order of churches," but to the fundamental principles of civil society. These are important considerations, but they give place to those of a more serious nature still. In the adoption of such a plan we see the prostration of all scripture rule and authority. Our eyes turn with great astonishment, to the spiritual and eternal interests of men. We have not forgotten, and we cannot forget, the declaration of one who received his instructions immediately from God—a declaration, let it be remembered, whose serious and awful import gathers nothing adventitious from the translation in which it comes to us—"Whoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." We have no more charitable wish, than that all, whether Unitarians, or Trinitarians, may weigh it well, and be properly influenced by it, before they engage in so solemn a transaction. Heaven and earth may pass, and with them all the speculations and dreams of uninspired men, but this word will not pass.

Such is the picture of Unitarianism, as drawn by one of its leading advocates; and such are the new and "liberal" views of Christianity, for not receiving which, men are to suffer the imputation of limited capacities, and prejudiced minds: to be represented as "in the twilight" of religion, both natural and revealed. We can only say in self-defence, that if the belief of such principles and arguments as these for which this discourse is distinguished, is to constitute our only evidence of standing in the effulgence of day, we must long grope in darkness. We may be told that the reason why we cannot admit these principles, and be convinced by these arguments, is, that our mental vision is obscured by prejudice; but we cannot help it, our understanding and conscience are unyielding, and refuse to submit to any thing but evidence. There is one resource, however, left us. If we are so benighted and misled as has been represented, it will be but a moment, and the light of eternity will break in upon our minds and set us right. Soon, both we and our opponents will know, what are the qualifications for admission into heaven, by the fact whether we are there, or whether we are excluded forever! God grant, that the light, which we are so ready to think shines with a superior lustre in our own minds, may not then prove to be darkness; for, "if the light that is in thee be darkness, how great is that darkness!"

We will only add, that every feeling of our heart is alive to the truth of what the author says at the close of the discourse, that the religious institutions which exist in our country, are among the chief blessings of our condition, and that they have done more for education and morals, and the general welfare of society, than all the penal statutes of the best regulated commonwealth. But we are no less sensible to the fact, that the institutions which have produced these blessings, and the principles upon which they were reared, have in New England, to say the least, been widely different from his own. No, it has been under the influence of orthodox principles, and orthodox churches, that she has acquired the distinction of being the glory of all lands. This has been the presiding genius of her morals, her education, and her religion. But it is said that the world is grown wiser, and henceforth will better consult its interests and its hopes by resigning them to the genius of Unitarianism. That some will be of this opinion we have no doubt. But we mistake the character of the sober minded population of New England, whose uniform preference of experience to innovation is proverbial, if to any great extent they shall be found willing to adjure a friend who has watched over the infancy of their political being, and amid all the dangers and sufferings which have attended their progress to maturer years, has been their counsellor and support, and shall bestow their confidence and affections upon a stranger. Especially is it doubted, when it is remembered what are the arguments and the motives for so momentous a revolution. Moral causes operate slowly. If it has taken centuries to unfold the happy influence which the religion of the Pilgrims is fitted to exert on a distant posterity, it may take a course of years to show what effect so opposite a religion as that of Unitarianism is to have on generations to come. That it will be a happier influence, its friends will scarcely venture to anticipate. That it will be eminently unprofitable, its opponents have no doubt. Whichever opinion may be just, it is certain, and that independently of every other proof, that ages of experience are the foundation of the one, and speculation and prophecy the foundation of the other.

### RELIGIOUS MISCELLANY.

FOR ZION'S HERALD.

Mr. Editor,

The following "Sum of Religion" was put into my hand a short time since by a friend. After having read and admired it myself, I take the liberty to transmit it to you. Should you think proper to place it in your useful paper, you will indulge a friend and gratify many of your pious readers. E. K. A.

Warwick Circuit.

### THE SUM OF RELIGION.

[Written by Judge Hale, Lord Chief Justice of England, and found in his closet, amongst other papers, after his decease.]

He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience. He is sorry with all his soul, when he comes short of his duty. He walks watchfully in the denial of himself, and holds no confederacy with any lust, or known vice: if he falls in the least measure, he is restless till he has made his peace by true repentance. He is true to his promises, just in his dealings, charitable to the poor, sincere in his devotions. He will not deliberately dishonor God, although secure of impunity. He hath his hopes and his conversation in heaven, and dares not do any thing unjustly, be it ever so much to his advantage; and all this, because he sees him that is invisible, and fears him because he loves him—fears him as well for his goodness as his greatness. Such a man, whether he be an Episcopalian or a Presbyterian, an Independent or an Anabaptist; whether

he wears a surplice or wears none; whether he hears organs or hears none; whether he kneels at the communion, or, for conscience sake, stands or sits, he hath the life of religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the eternal God, he can commit sin with presumption, drink excessively, swear vainly or falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he may be studious to practise every ceremony, even to a scrupulous exactness; or may, perhaps, as stubbornly oppose them. Though such an one should cry down Bishops, or Presbytery; though he should be baptized every day, or declaim against it as heresy; and though he fast all the Lent, or fast out of pretence of superstition; yet, notwithstanding these, and a thousand external conformities or zealous oppositions of them, he wastes the life of religion.

MR. BADGER,

The following extract I think contains a very happy illustration of the importance of observing piety as well as moral obligations. If you are of the opinion that it is calculated to afford salutary instruction to the readers of the Herald, you may insert it. C.

"Now let me ask the advocate of a moral religion, with what propriety, or by what authority, can we dispense with the first table of the law, or even postpone it to the second? Are not the duties of piety as necessary, and as positively commanded as the duties of morality? And more, are they not placed at the head of the list? The command, 'thou shalt have no other God before me,' which enjoins supreme love, reverence, and adoration, as duties to the Creator of the universe, precedes all the other commands, not only in the order of arrangement, but in the order of propriety, resulting from God's character and supremacy. The scriptures inculcate this doctrine from beginning to end; and it is as consonant to reason, and the moral fitness of things, as it is to the scriptures.

"To illustrate great things by small, let me state the following case. The father of a family, wishing to furnish his children with the means of enjoying happiness, tells them, 'I have the means of supplying you with every thing you can desire. I will build for each of you, a house in my neighborhood, and I will send you every day whatever you want or can enjoy; and you shall have no trouble in living, except in dressing and preparing the provisions and materials I shall send, to suit your desires. But to secure to you the continuance of my favors, it is necessary that you comply with two conditions—the first is, that you shall treat me with the respect due to a parent, and call daily at my house to thank me for the benefits you receive. The second is, that you shall treat each other with the utmost kindness and justice.' Suppose then that these children, placed in this eligible situation, and living in profusion on their father's daily supplies, do actually comply, in a good degree, with the second condition; performing all their social duties, with tolerable, or even with strict punctuality; but neglect, for, or fifty years, to call on their father, and upon their benefactor, to make to him their grateful acknowledgments. What shall we say to such ingratitude? But suppose further, that these children, instead of pious veneration, and daily expressions of gratitude for their kind father, should declare that they owe him no immediate duties: that to be kind and just to each other is all that is necessary to fulfil the conditions on which they hold their estate and enjoyments, and some of them even reproach their father as a hard master, and treat him with open contempt! What can be said in vindication of such conduct? Can such children claim from their insolent benefactor a continuance of his kindness? Much less can they expect, or even hope from him, further means of enjoyment, and a more splendid establishment! I leave this case, \*\*\* to be decided by the advocates of a religion consisting of moral duties; referring them, however, to a single passage of scripture, in which Jehovah, as the Father and Ruler of man, claims his rights with the affecting benignity of a God. 'A son honoreth his father, and a servant his master; if then I be a father, where is my honor? and if I be a master, where is my fear?' Mal. i. 6.

### THE MORAL PALM TREE.

"The righteous shall flourish as a palm tree."

Psalms xci. 12.

Many are the illusions, the illustrations, and the figures of speech, used in the Bible, to convey spiritual ideas and sacred things to the mind. That before us is singular in beauty, and well adapted to its designed purpose.

The palm tree is of a singular appearance, and may be called the tree of wonders. Perhaps it is the most useful and profitable of all the trees of the blooming orchard, or the wide extended forest.

The palm tree takes no repose, it bears fruit every month! This righteous man, through the efficacy of divine grace, brings forth much fruit! They devise liberal things daily.

Palm trees vary in their species, there being different sorts, eight at least. Thus believers vary in degree one from another; some are more and some are less beautiful; some are more and some are less fruitful; some more and others less healthy and strong.—See Rom. xiv. 1, 2.

The nut bark, which the tree bears, is, in its juice and quality, refreshing, wholesome, and very useful in fevers. Thus the righteous are very useful; by their prayers, their counsels, and their conduct, they not unfrequently abate the fever of sin—a worse fever never raged.

If the roots of the palm tree happen to touch the sea, or any brackish water, the fruit which it then bears is very much improved. Thus in regard to the true believer: the righteous man, let him be planted in the neighborhood of adversity, let his roots be steeped in the waters of affliction, it will be found on a just comparison that the fruit he may then bear is far superior in quality, and sometimes more abundant in quantity than in the days of his higher prosperity. The branch in the vine which bears some fruit, "he purgeth, that it may bring forth more fruit." So said Jesus.

Of the leaves of the palm tree, the natives of India form umbrellas to screen them from the scorching rays of the sun, or defend them from impending torrents of rain. The righteous, under God, oft screen the wicked from impending torrents of flaming wrath. Perhaps righteous Lot was, for a length of time, a protection to Sodom and Gomorrah; and Noah, for 120 years, a defence to the world.

Palm trees flourish best on low grounds. On hills they seldom come to maturity—scarce ever to perfection. In this particular the comparison is striking. The righteous generally thrive best in a low station, in the soil of humility. The Christian who has flourished as a palm in a low situation in the world, has been found to lose much of his beauty and excellence when elevated to rank in life and to a high station in

the world. If you rise, "be not high-minded, but fear."

Palm trees are exposed to injury by means of cattle, which rend the tender bark, and it is found necessary to fence them in. Now the Lord has surrounded the righteous with a wall of salvation, and underneath are the everlasting arms. Satan confessed the security of Job, and said to God, "Hast thou not made a fence round about him?"

It is credibly reported that the palm tree alone is sufficient to build, to rig, and even to freight a ship with bread, wine, water, oil, vinegar, sugar, and other commodities! Thus the righteous are rich in divine graces and in good works. They reprove, rebuke, and exhort; they help the poor and pray for the rich. They sympathize with the afflicted, and comfort the mourners. They feed the hungry—refresh the weary, and help all mankind.

The palm tree is sometimes injured by a certain species of black worms, which are said to eat their way into the very heart of the tree. Thus the righteous are frequently injured by unbalanced passions, and by temptations that are ever working at the heart. Some of the finest palms have suffered material injury by these black worms, these strong temptations.

There is in the palm tree a part of distinguished excellence, called *palmito*; it is the innermost eye of the tree, far exceeding in quality the richest milk; it is exquisitely delicious to the taste. Thus in a righteous man there is a quality, a certain principle which gives excellence to all he is and all he has; that principle is sincerity, "godly sincerity." Yes, his words and actions bear the stamp of integrity. His matter of rejoicing, in suffering and under false accusations, is the conscience void of designed and wilful offence, both before God and man. In sincerity is a mark, a proof of hypocrisy; it is an evidence of unrighteousness. If there were no current coin, there would be no counterfeit, no hypocrites.

The finer boughs, and even leaves of the palm tree, made up into wick, serve the purpose of a torch to give light around. Thus righteous persons are said to be lights in the world. By their conversation and example they give illumination to them who walk in darkness, and are pursuing the by-ways of error and sin.

Some palm trees are said to produce leaves called *ollas*. These leaves are of such a texture as to serve the purposes of paper and books. With a style of pointed iron the natives can impress fair characters, and write swiftly and legibly, without using ink of any kind. What a singular provision, when our manufactured paper was unknown! Now, observe, the righteous are formed, by grace, to such a texture, as to receive the fairest and finest impressions, under the ministry of divine truth. 2 Cor. iii. 3.

That the fruit and foliage of the palms may not be injured by rending storms, nature hath provided some of the strongest bandages, a sort of canvass which holds them firm. Thus the righteous are united and bound together by the ties of love, a spiritual and divine affection which is stronger than death. This protected the prophets and apostles; this preserved the martyrs, the persecuted Waldenses, the reformers, the 2000 ejected ministers, and the numerous French refugees. The righteous man, however poor, or persecuted, or despised, ranks with the excellent of the earth, as the palm with the first and finest of trees.—This is the man to be respected. The majesty of his principles, and the purity of his actions, render him like the stately cedar on Mount Lebanon; a tree of righteousness, the Lord's own planting.

The palm is said to rise high, to fifty, sixty, and even to a hundred feet. It seems to present its fruit towards heaven, and make an offering to God. Thus the righteous mount upwards; they rise in the affections, desires, and aims, towards God and heaven.

The palm is regarded as an emblem of constancy, being always green. Constancy is one property of the righteous; they hold on their way, and do not draw back to perdition.

The palm is the emblem of *fruitfulness*, as it bears fruit every month. Now Jesus Christ said to his disciples, "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain."

The palm is an emblem of *patience*. Oppressive weights may be hung on its branches without hindering its growth, or preventing its thriving. Thus the Christian often thrives most under oppression, and in circumstances of trial.

The palm is an emblem of *victory*; and in it, as such, we may read the future glory of the righteous. This world's conquerors bore it in their ovals, and the acclamations of the multitude; but the soldiers of the cross shall bear it in the triumphs of eternity, amid the songs of the redeemed.—London Christian Instructor.

### MONITOR.—No. 3.

OF PRAYER.

"Pray without ceasing." 1 Thess. v. 17. Such is our dependence on God, that we are obliged not only to do every thing for his sake, but also to seek from him the very power. This happy necessity of having recourse to him in all our wants, instead of being grievous to us, should be our greatest consolation. What happiness is it, that we are allowed to speak to him with confidence; to open our hearts, and hold familiar conversation with him by prayer! He himself invites us to it; and, as St. Cyprian well observes, we may judge how ready he is to give us those good things, which he himself solicits us to ask of him. Let us pray then with faith, and not lose the fruit of our prayers by a wavering uncertainty; which, as St. James testifies, hinders the success of them. The same apostle advises us to pray when we are in trouble, because thereby we should find consolation; yet, we are so wretched, that this heavenly employment is often a burden, instead of a comfort to us. The lukewarmness of our prayer is the source of all other infidelities.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. vii. 7. If riches were to be had for asking, with what earnestness, assiduity, and perseverance, would men ask for them? If treasures were to be found with looking for, what place would escape their search? if by knocking they could gain admittance into the king's council, or the highest places of preferment, what a knocking would they make! But what reproaches, pains, and disappointments we undergo, in search of false happiness, vain honors, and wretched pleasures of this world, where nothing remains to us besides remorse. Divine grace is the only true good, yet the only thing they neglect; the only thing which they have not patience to wait for. The promise of Christ is infallibly certain, and it is our own fault if we do not find the effect of it. FENELON.

Silence is often the best refutation of calumny. One of the venerable worthies of Connecticut, who had for a long time been slandered in the petty newspapers of the day, was at length urged by some of his friends to write in his own defence; he replied, that the representations were sufficiently false and vile; but that he had no notion of attempting to wash himself in a mud-puddle.

### EXTRACT

From President Nett's address to the candidates for the Baccalaureate in Union College, at the Anniversary Commencement, 1865.

"In all your intercourse with mankind rigidly practice justice, and scrupulously adhere to truth; other duties vary with varying circumstances. What would be liberality in one man would be parsimony in another. What would be valor on one occasion would be temerity on another. But truth and justice are immutable and eternal principles; always sacred and always applicable. In no circumstances however urgent, no crisis however awful, can there be an abatement from the one or a dereliction of the other without sin. With respect to every thing else, be accommodating, but here be unyielding and invincible. Rather carry your integrity to the dungeon or the scaffold, than receive in exchange for it liberty and life. Should you ever be called upon to make your election between these two extremes, do not hesitate. It is better prematurely to be sent to heaven in honor, than, having lingered on earth, at last to sink to hell in shame. In every situation, a righteous man is respectable, and a liar is still more so."

"I have often, young gentlemen, recommended to you, a sacred adherence to truth. I would on this occasion repeat the recommendation, that I may fix it the more indelibly on your hearts. Believe me, when I tell you, that on this article you can never be too scrupulous."

"Truth, is one of the fairest attributes of Deity. It is the boundary which separates vice from virtue—the line, which divides heaven from hell. It is the chain, which binds the man of integrity to the throne of GOD, and like the GOD to whose throne it binds him, till this chain is dissolved, his word may be relied on. Suspended on this, your property, your reputation, your life are safe. But against the malice of a liar, there is no security. He can be bound by nothing. His soul is already repulsed to a returnless distance from that Divinity, a sense of whose presence is the security of virtue. He has sundered the last of those moral ligaments, which bind a mortal to his duty. And having done so, through the extended region of fraud and falsehood, without a bond to check, or a limit to confine him, he ranges, the dreaded enemy of innocence; whose lips pollute even truth itself as it passes through them, and whose breath, like the pestilential mists of Hades, blasts, and soils, and poisons as it touches."

"Thou shalt not bear false witness against thy neighbor."

By this commandment is forbidden strict remarking of the faults of others, without any calling to do so or honest intention of their good; which appears, if, having observed any thing that of truth is reprovable, we seek not to reclaim them by secret and friendly admonition, but passing by themselves divulge it abroad to others. For this is a most foolish self-deceit to think that because it is not forged but true that thou speakest, this keeps thee free of the commandment; thy false intention and malice make it calumny and falsehood in thee, although for the matter of it, what thou sayest be most true; all thou gainest by it, is that thou dost testify, and become thyself in the sin of another, and makest it possibly more true than it is his own that thou committed it; for he, may be, hath some touch of remorse for it; whereas it is evident that thou delightest in it. And though thou preface it with a whining feigned regret and semblance of pitying him, and add with some word of commending him in somewhat else; this is but the gilding and sugaring the pill to make men swallow it more easily, and thy bitter malice pass unperceived.—Leighton.

### SECURITY DANGEROUS.

As great serenity of weather presages a whirlwind and an earthquake; so great security of life in religion is an awful foreboding of an earthquake in the soul, of trembling and astonishment of spirit. They who take up with formality, and sit down in security, shall be overtaken with terrible destruction. Christians, who are only brought out of open profaneness into an outward profession; who have only taken down the frame of their gross iniquities to set up a superficial form of piety; who have covered their faces only with a surface of religion; such Christians are sure to fall, like the house that was built on the sand. There are none so likely to fall into the sleep of spiritual and eternal death, for while they think themselves well, they seek not to be better. Thus they slumber away their time, until the cry at midnight is heard—*Behold the Bridegroom cometh.*

### A TRUE PHILANTHROPIST.

It is stated in the "Genius of Universal Emancipation," that David Patterson, Esq. of Orange county, North Carolina, has recently emancipated a family of eleven slaves, worth at least four thousand dollars, and sent them all to the Republic of Hayti. "He had long been desirous of breaking the chains of unconditional bondage with which his slaves were invested; but the laws of that Republican State would not permit it. He applied to some of the members of the American Colonization Society, to aid him in carrying his benevolent wishes into effect, but received no encouragement. At length, he was informed of the propositions of President Boyer, and immediately resolved to close with them. A few weeks since, the slaves arrived in Baltimore, to take their passage to Hayti, and have embarked for Port-au-Prince."

The writer of the above account, while commenting upon this noble act of Mr. Patterson, pays the following tribute to the merit of his character:

"This one act, conceived in religious benevolence, and brought forth in the true spirit of humanity and patriotism, outweighs all the pretensions of the greatest theorizing philanthropists which America can boast. It is a practical illustration of the wholesome effects produced by the exercise of Christian charity, and a disposition to pursue the path of honest rectitude. The value of his slaves was not estimated in dollars and cents by this pious and benevolent man. Had he made such a calculation, he would have perceived that he was about to make a sacrifice of at least four thousand dollars; and, with the exception of his slaves, he possessed but a very moderate share of the wealth of this world."

"While some persons are making a great display of their humanity in decrying the foreign slave trade, and in devising plans for the expatriation of the free people of color, here is one who says to his slaves, 'go forth, and enjoy the rights to which you are entitled by the laws of nature, and of nature's God.' A deed so truly virtuous, will not be soon forgotten; and the name of David Patterson will long be remembered, and be associated with those of the most distinguished and practical advocates of Universal Emancipation."

"May we not indulge the hope, that the example set by this gentleman will be followed by others of his slave holding countrymen; and that many more families of slaves will soon be liberated on condition of their removal to Hayti?"—Providence Gazette.







the charity of the congregation, if he should, at any moment, hesitate or stammer in the interpretation.

**The Wyandott's Discourse.**—The Indian who officiated in prayer yesterday now rose in the desk, looked round upon the crowded house, and in a humble but steady tone of voice began:—

My brothers and sisters! It is a strange thing, that a man from the wilderness should appear before this polished assembly in the place of a teacher. The Great Father of us all has wrought the changes, that have brought it to pass.

My brothers and sisters! I come not to teach, but to learn of you. I am from the forest with few opportunities. You are surrounded with the highest privileges. O, let me exhort you to improve them; let me remind you how great must be his condemnation who neglects them!

My friends! I bring you good news from the wilderness. The God of mercy has wrought a great change there. We adore him for his unmerited goodness. To you our thanks are due as the ministers of his grace.

My friends! my heart has felt more this day than I can speak. Though I understand not the language of your devotion, my heart swells with you in the midst of the holy exercise.

My brothers and sisters! It is wonderful how the Ruler of the universe makes even the wrath of man to praise him. The captive which when a child, with bloody hands we tore from his friends, is this day made an interpreter of good between you and us!—[The interpreter's name was Armstrong; the same who was taken, I believe, at Belville, Va. in 179—and had always resided with the Sandusky Indians.]

My brothers and sisters! If I should say any thing amiss, think it proceeds from my ignorance. But if a good word drops from my lips, treasure it up as a word spoken by a stranger from the wilderness.

This book (raising up the Bible) brought the truth into the wilderness. O, that we might all walk in its precepts.

There are two classes in the wilderness, one opposes and reviles and would destroy the word; the other loves it as their life. I fear there are two classes among you.

My friends! this word goes where it will. I rejoice that it has come to the wilderness making it glad. None can stop it. Those who oppose themselves to the progress of this word, are like the man that would stop a thunder gust with his hand.

We hear of our red brethren at the west, some of whom retire from the missionaries, and try to run from this word. But they cannot; they with all the earth must be overtaken at last and made the subjects of Christ's kingdom.

I bless God that the word has come unto my heart. I will serve the Lord all the days of my life. He will deliver my soul from death.

My brothers and sisters! Men long tried to make peace in the wilderness; but strife and bloodshed would follow. The face of the red man was a terror to the whites and their children. If the whites came to the red men, death and terrible desolation marked their course. Now this word has sealed a peace.—We visit each other in love. Wars cannot again rise up between us.

My brothers and sisters! Before we knew this word, we and our fathers worshipped after our own ignorant manner. Now we rejoice in a better way, and worship the God of our salvation.

We had priests and sacrifices and dances and ceremonies. These never softened or improved our hearts. Our eyes never melted into tears while worshipping until we heard the name of Jesus. His love and compassion touched our hearts, and overwhelmed us like a flood. While we wept for sorrow for our past transgressions, and with joy for the glorious hopes of our salvation, some mocked and said, we were beside ourselves.

My friends! It is not long since this spot was a wilderness possessed by red men. We neglected to cultivate the earth, and God removed us to make room for the whites. Heaven has been merciful to us.

My brothers and sisters! When I first knew the power of the Spirit of God, it happened thus: often warned and taught by the preacher, I gave him little heed, until fearing there might be truth in what he said, I determined to read the word. To be alone, I retired to the deep forest; but I could not read a word. I attempted to reason in my heart; but my thoughts were perplexed. I tried at length, to pray, as I had seen the preacher do; I bowed my knees in the wilderness. But my voice had no utterance, my thoughts were disturbed, my heart had no peace. I continued kneeling in the same perplexity and distress until the Giver of every good gift opened my mouth, and the desires of my heart to know his will flowed freely and audibly forth. From that moment I could commune with the Father of spirits in prayer and praise freely among men, or in the forest.

[Here a beam of joy lightened up the countenances of the great congregation, and many gave utterance to their grateful feelings.]

My brothers and sisters! Praying neither tires nor grows old in the wilderness. A story or a song often repeated becomes wearisome. But it is not so with prayer. The more we pray, the more we love to pray. It is so with us in the wilderness.

My friends! A colored man first brought us the word. We were assembled feasting and singing and dancing. He tried to reason with us, but we continued our merry-making until he knelt down to pray. Then we were puffed to look on and see what would come of this strange ceremony. [It gave me pleasure now that I had once met this mulatto at Marietta, on his return after having spent the first season among the Sandusky Indians, in 1818. I think. He sustained a very fair and pious character; and died a young man.]

Papacy was taught among us 50 years ago. Few only received it. It benefited those who obeyed its precepts. We care not how or from whom the word comes. We only rejoice in its blessings.

My friends! The colored man was soon called to the reward of his labors; and immediately a white man, Finley, occupied his place.

My brothers and sisters! I cannot enough thank you for your kindness to the sons of the forest. The forest smiles with the labors of the Indian husbandman. Our children attend school and dress neatly, and labor, and sing, and pray together.

My brothers and sisters! quarrelling and drinking and gaming are banished from among us. The young walk in straight paths, and the aged rejoice in the prospect, that our race shall not be altogether lost from the face of the earth. The white and the red men will become one people.

My brothers and sisters! I say no more. Have compassion on one who comes from the wilderness to tell you something good is doing there.

May we all meet at the right hand of God in heaven.

Such were the thoughts of this Indian and late savage. He was heard with an intense interest. His early religious guides were Arminian Methodists; I make no comment, but request the reader to read the Wyandott's discourse again. Oh, that the Christian world could have listened while he pronounced it!

**CAMP MEETING.**  
A Camp meeting will be held at Gorham, Portland District, Maine, commencing on the 27th of June. A local conference will be held at the same time and place. Preachers and brethren are requested to attend.

**E. STREETER, P. Elder.**

**DEDICATION.**  
The new Methodist Chapel in Dover, N. H. will be dedicated to the worship of God, on Thursday, the 28th inst. It is expected that the discourse on the occasion will be delivered by the Rev. E. Wiley, of Portsmouth.

**AMHERST COLLEGE.**  
The Trustees of Amherst College held their first meeting on the 12th inst. and made the following appointments to constitute the Faculty for instruction and government under the recent charter, viz:—

Rev. Heman Humphrey, D. D. President, and Professor of Theology and Intellectual Philosophy.  
Rev. Nathan W. Fiske, A. M. of Weston, Professor of Greek Language and Belles Lettres.  
Rev. Jasper Adams, A. M. of Charleston, S. C. (late Professor in Brown University, Professor of Mathematics and Natural Philosophy.  
Rev. Solomon Peck, A. M. of Providence, R. I. Professor of Hebrew and Latin Languages.  
Rev. Jonas King, (now in Palestine,) Professor of Oriental Literature.  
Samuel M. Worcester, A. B. of Salem, Professor of Rhetoric and Oratory.  
Jacob Abbot, Jr. A. M. of Brunswick, Me. As-

ciate Professor of Mathematics and Professor of Chemistry.

From the ample means of instruction thus promptly provided, it seems that the spirit of enterprise which has characterized the founders and guardians of the Institution is not diminished by the grant of a College Charter.—*Gazette.*

We understand that at the late meeting of the Trustees of Princeton College, Mr. Robert B. Patton, now professor in Middlebury College, was unanimously elected Professor of Languages.

**IMPROVED PATENT LANCET.**  
Jeremiah, Dewey, of Chelsea, Vermont, after numerous experiments and improvements, has it believed, perfected an instrument for bleeding man or beast in a way the easiest and safest possible. This, the ingenious mind will readily perceive by the following description of it.

The body of the instrument is of the old Dutch formed spring lancet. To that is added side barriers, standing each side of the vein to confine it; and at the same time straining the skin tight across it; thus it is prepared, in the best possible way for the reception of the blade. The blade is then set, by means of a screw gauge, to any depth thought proper by the operator.

As the instrument has been in use two years, and its excellent properties have been well tested by many scientific and professional men; scores of certificates, if necessary, might be produced in its favor; but the whole is so simple, and its advantages over every other lancet heretofore in use so readily perceived, such certificates are deemed unnecessary.

As the call for this instrument is so great that the patentee is not able to supply the public, he now offers for sale rights, for counties or states in any part of the Union except the following, which are already disposed of, viz:—The rights for the states of Massachusetts and Connecticut, and for the counties of Cheshire and Merrimack, in New Hampshire and Windham, in Vermont.

By giving publicity to the foregoing, the Editors of public newspapers will confer a favor upon the patentee, and doubtless contribute something to the public good.

*Chelsea, (Vt.) April, 1825.*

**The African Repository.**—The first number of the "African Repository and Colonial Journal," has just made its appearance. This interesting work is published under the direction of the Board of Managers of the American Colonization Society. Its object is to furnish the public with accurate information concerning the plans and prospects of their Institution; give a minute account of its operations, and the condition and progress of the Colony; communicate any new and interesting intelligence which may be received relating to the geography, natural history, manners, and customs of Africa; and admit into its pages such essays as may be thought calculated to advance the interests of the Colony, or the cause of African improvement, as well as select passages from authors who have already written on this subject, and important extracts from the reports of such foreign associations as are making exertions to suppress the Slave Trade or relieve the African race.

This work is to be issued monthly, each number containing 32 pages, at \$2 per annum. It cannot fail to be both entertaining and instructive, independently of its relation to the Colonization scheme, as imparting much information of a country of which we yet know very little.—*Nat. Int.*

**Minutemen Manufactures.**—A handicraftsman, of New York, named Pooley, has manufactured a box of cutlery, containing 12 table knives and forks, a pair of carving knives and forks, 12 dessert knives and forks, all to match, 9 miscellaneous knives and forks, four forks, four razors, a spoon, with a tortoise shell handle, weighing 3 1/2 tenths of a grain, and a pair of scissors weighing 3/10ths of a grain, all finished in the handsomest manner, and appear to be of fine materials. The box, and contents, are intended as a present to the President of the United States, as a specimen of the progress of skill in domestic manufactures.

**Free School.**—The free school at Baltimore, established and supported by the late John Oliver, Esq. of that city, now affords instruction to about 180 boys, and 160 girls; and is, in all respects, in the best condition.

**GENERAL INTELLIGENCE.**  
*India.*—The Calcutta papers contain the official accounts of a desperate engagement, or rather series of engagements, which took place at Rangoon, beginning of December last, between the British and Burmese armies, which terminated in favor of the former. The whole force of the Burman empire, amounting to about 60,000 well armed troops, and provided with a park of artillery, consisting of 300 pieces, took the field, but after seven days almost constant fighting, they were totally defeated and dispersed, leaving 240 guns in the hands of the victors. Five thousand of the natives fell in the contest, while the loss of the British is stated to have been inconsiderable. Among the killed were Major W. of the infantry; Captain and Lieutenant O'Shea, &c., and eleven officers, wounded. At the last accounts, the whole Burmese coast, from Rangoon to the eastward, was subject to the British arms. A treaty of friendship and alliance had been concluded between the British and Sultan Mahomed Shah of Johore and Datto Tommougong, and Chief of Singapore and its dependencies.—*E. Post.*

**Loss of a British East-Indiaman by fire.** The British ship Kent, Capt. Cobb, sailed from the Downs the 24th February, for Bombay, with troops on board. On the 1st of March, while an officer was examining the storage which had been disturbed by the rolling of the vessel in the Bay of Biscay, a seaman let a lamp fall, which communicated fire to some leakage spirits, which, notwithstanding all exertions to extinguish it, spread through the ship. The wind was blowing a gale; but fortunately there was a vessel in sight, that saw the signals of distress and bore down on the Kent. It was the *Cambrian*, bound to Mexico, with many workmen on board; who succeeded, by great exertions, in saving 557 of the passengers and crew out of 642 persons who were on board. The remainder were lost, chiefly in getting out and into the boats, the swell of the sea being very great. The *persons lost*, were 64 soldiers, one woman, and 15 children, of the 31st regt. and one man and four boys of the ship's company. *Persons saved*—19 passengers, 21 officers, 230 men, 46 women, and 51 children, of the 31st regt. and 140 of the ship's company. The *Cambrian* was only 48 hours in returning to Falmouth from the wreck; where she landed her unfortunate inmates, many of them half naked; and where the inhabitants contributed all in their power to clothe the sufferers, many of whom, from having been taken out of their beds, were destitute of any covering whatever. The Kent blew up soon after the last boat left her.

**Steam-boat Enterprise.**—One of the New York steam-boats on Monday last towed two sloops, of 80 tons each, to Albany in 23 hours. They immediately entered the Canal basin to load. The next day she was to tow two loaded sloops to New York, taking passengers at a dollar a head; and to keep all the time in motion. This enterprise is hailed as a new era in steam-boat history; and the credit of the improvement is given to our townsman, Mr. Sullivan.

**CANAL NAVIGATION.**  
The Northern canal was filled with water on Saturday morning; and the boats have arrived and departed. The Erie canal will be filled in the course of this day or to-morrow, and the rich products of the West and the North will flow down upon us in abundance, giving employment to the laborer and yielding wealth to the enterprising. Several boats are now loading for the west, and Quay street is assuming the bustle of business incident to a great commercial metropolis. We venture to predict that the receipt of canal tolls this year will exceed those of the last, by at least \$150,000.—*Alb. Adv.*

We understand that Com. Barron will shortly proceed to Norfolk, to take the command of the Navy Yard at that station. He will be succeeded by Capt. Biddle, in the command of the Philadelphia station.—Capt. Warrington is to take the Boston station. Maj. Gaible, of the Marine Corps, at this station, is to be transferred to the Portsmouth station. Maj. Miller will succeed him here.—*Philad. pap.*

**Expeditious.**—Passengers who left Philadelphia at 6 o'clock yesterday morning, in the Citizens' Steam Boat Line, arrived in New York in time to proceed for Albany in the Steam Boat Richmond, which started at a quarter past 8 in the afternoon. Thus they arrive at Albany (a distance of 200 miles) in about 23 hours, without fatigue or any loss of sleep.—*N. Y. paper.*

The store of Lambert and Knowles, at Lamberts-ville, New Jersey, was destroyed by fire on the morning of the 7th inst. Loss of store, goods, dwelling house adjoining and furniture, \$10,000—\$4,500 insured. Whilst several persons were in the store removing articles, two large kegs of powder exploded on the second floor, blowing the roof entirely off, and scattering fragments in every direction, without seriously injuring any one; but the circumstance created such a panic that no further exertions were made to save property.

**Shocking Murder.**—A gentleman from Port Deposit informs us that on Friday last, the body of a young lady, who had been missing since the preceding Monday, was discovered lying near the road side, in the vicinity of the town of North-East—her throat being dreadfully cut, and her body otherwise horribly mangled. The deceased was aged about sixteen years, of respectable family and connections, and a young lady of cultivated mind and personal beauty. It appears that she had walked from home, accompanied with the child of a neighbor; and that she was soon after attempted the violation of her chastity, and then sought to prevent a discovery of the diabolical crime by sup-  
perducing to it the perpetration of murder! A person suspected of this dreadful act crossed the Susquehanna at Havre de Grace, on his way, as is supposed, to Baltimore.—*Balt. Amer.*

A society for the suppression of vice and immorality has recently been established in the town of East Greenwich, R. I.

**American Navy.**—The United States will shortly have in commission, or ready for service, line of battle ships, 7—frigates, 10—corvettes, 2—sloops of war, 12—(including the ten additional ones authorized at the last session of Congress) with a corresponding proportion of light vessels.

The Mexican government has passed a decree inviting proposals for digging a canal through the Isthmus of Tehuantepec, to unite the Atlantic and Pacific Oceans.

**Zerah Colburn,** who has been so celebrated for his wonderful mathematical powers, and who has travelled much in Europe, and over the United States, is now in Burlington, Vt. where he proposes to open a school for instructing in the French language.—*Pal.*

The House of assembly at New York have passed the Commercial Bank bill, which gives to the heirs of the late Robert Fulton the bonus of \$50,000, as a compensation to his destitute children for the loss they have sustained by the late decisions of the courts of law.

**Minister to England.**—We understand, from good authority, that the Hon. Rufus King has accepted the embassy to the court of St. James, and that he will shortly leave this city for London. This appointment we presume will give general satisfaction, and Mr. Adams deserves the thanks of his country for the selection which he has made for that important office.—*N. Y. Com. Adv.*

**MARRIED.**  
In this city, on Thursday evening, by the Rev. Mr. Young, Mr. Pearson H. Field, to Miss Susannah A. Richards; Mr. Wm. F. H. to Miss Lydia B. Loring. On Sunday evening, by the Rev. Mr. Eaton, Mr. Jackson Durant, to Miss Eleanor White.

In the village of Little East, R. I., on the 10th inst., by the Rev. Mr. Brown, Mr. Asaph G. Reynolds, of North Kingston, to Miss Ann B. Perry, of South Kingston.

**DIED.**  
In this city, Mrs. Rebecca Bred, widow of Mr. William Bred. Mr. John Torin, a native of Sweden, 45. Miss Betsey Lamb, 47. Also Ansticia, 7, youngest daughter of the late Capt. Michael Farley. Miss Sarah Edes Lillie, daughter of Mr. Thomas Lillie, aged 14. Mr. Timothy Houghton, 27. Mr. John K. Pickering, of Portsmouth, 22. Mrs. Sarah Ann Hobbs; Mr. Wm. T. Rogers, 29; Samuel D. Clapp, son of Mr. Darius Clapp, 3; Mrs. Minerva B. Rogers, wife of Mr. Robert R., 36; John William, son of Mr. S. Worsley, 1; Mr. William Spear, 42; Mr. William Sims, 62.

In New Haven, on the 9th inst. Mr. Frederick Huggins, 66, of the island of Nevis, where he was much respected as a planter and citizen, and where he has left a family. He had been a worthy member of the Methodist Church in that place for the last 14 years.

At New London, on the 6th inst., Gilbert S. Green, aged 4 years, son of the Editor of the Gazette. He fell on the point of a stick which he held in his mouth, and punctured an artery of the throat. The blood flowed so rapidly from his mouth that he could not swallow or speak, and died in about 20 minutes after receiving the wound.

At Marietta, (Ohio) 20th ult., the Hon. Return Jonathan Meigs, formerly governor of Ohio, and late Postmaster general of the United States.

On the same day, at Clarksville, Va. the Hon. John G. Jackson, United States Judge, for the western district of Virginia, and formerly a member of Congress for that state.

At Stoke, Newington, (England) on the 9th of March, Anna Letitia Barbauld, widow of the late Rev. John Barbauld, and the author of the much admired *Lessons for Children*, and other works, in the 82d year of her age.

At sea, on board the brig *Paragon*, Nov. 6, Mr. John Babcock; Aug. 4, Mr. William S. Skinner, of Rutland; March 25, Mr. Henry Combs, of Thomaston.

Lost from off the foretopmast yard of schr. Mexican, from Philadelphia, 7th inst. Mr. Samuel M. Cobb, of Penobscot.

At Hamberg, George Brown, Cook of the *Champion*, and at sea, March 16, Mr. Jeremiah Wallace, sailmaker.

At St. Jago de Cuba, March 9, on board brig *Roscius*, Mr. Dudley Gilliam, formerly of Vermont, aged 33—of yellow fever.

In Whitefield, (N. H.) on the 8th inst. Mr. Fisher and Mr. Newton, two young men who were employed in rolling timber into the water of John's River. Having started some short sticks which lay next the stream, these were followed by some

long timbers with such rapidity that the sufferers were caught and crushed to death in a moment.—In the midst of life we are in death. May the living take warning, and prepare to meet their appointed lot.

**MEMOIR OF MRS. ELIZABETH L. CRAW.**  
Died, in Marblehead, March 23d, w. 64. Elizabeth L. Craw, aged 71 years. During the last 20 years of her life, she was a member of the Methodist Episcopal Church. She lived an ornament of her profession, a humble and growing Christian, beloved and respected by all her acquaintance. She was steadfast under all the troubles and trials of the church; and in her family she was often called to taste the cup of affliction. She had followed a husband and a daughter to the grave; and three of her sons were buried in the mighty waters. But all these trials, and a world of affliction, seemed only to polish and refine her soul for a blessed immortality. Her last sickness she bore without a murmur or disposition to repine. And during this season of sickness and death, she had no dark hours; but enjoyed a tranquility and peace of mind that passeth understanding. Calm, submissive, meek and humble, her soul was stayed on her God, and she enjoyed sweet visions of Jesus and of heaven. When the attending minister was about to pray with her, and asked her what he should pray for, she replied, "that I may go home to heaven." At another time, when her daughter came into the room, she asked her to sing an hymn. "For," said she, "I am going home to heaven, and do you not rejoice with me?" Through extreme weakness, she could receive but little food for the last six or seven weeks. But prayer and praise to God would revive her drooping spirit, and feed her longing appetite with manna, as with a Saviour's love. Never, before, did our eyes look upon a scene like this. O what had Jesus done for sinful man.—On the day she was buried, a discourse was delivered from Rom. v. 20.—"Where sin abounded grace did much more abound." It was a solemn, impressive, and interesting season to all present. May God sanctify this dispensation of his providence to the souls of all the living. May we all strive to live the life of the righteous, that our last end may be like theirs;—and that, when our spirits break loose from their tabernacles of clay, we may join our departed friends, and range with them the vast domains of radiant worlds on high.  
J. COLBURN.

**SHIP NEWS.**  
**PORT OF BOSTON.**  
**ARRIVALS AND CLEARANCES.**  
**TUESDAY, April 12.**—Arrived, schs. Bethiah, Wight, Eastport; 4; Vesta, Cook, Alexandria, via Newburyport; 14; Minerva, Woodbury, Belfast; Equal, Bates, Baltimore; 14; sloops Toleration, Wheeler, Stratford; Transit, Post, Fair, field; Despatch, Smith, New York; 4; Polly, Frasier, Mar blehead; Polly, Lum, Newburyport; Harlequin, Layfield, N York; 7; Plough Boy, Brown, Wilmington, Del. 8; Mentor, Nye, Hallowell; Packet, Rutland, Newburyport.—Clearances, brig Hope, Andrews, Trieste; Patrick, Henry, Ore, La-gura; bark Patriot, Marshall, Salem; schs. Lafayette, Snow, Newcastle, Del.; sloops Young, Hornet, Currier, Portsmouth; Orion, Godfrey, New York; Sally, Young, Dover, New Hampshire.—**WEDNESDAY, April 13.**—Arrived, ship Emerald, Howes, Liverpool; 28; brig Edward Foster, Fernald, Rotterdam; British ship William Dawson, Hutchinson, Liverpool; 52; brig Benjamin Franklin, Wing, Philadelphia; Oracle, Webb, Buenos Ayres.—Clearance, ship London Packet, Ward, Rot-terdam; and London; brig Comelia, Gibb, Matanzas; Mary and Eliza, Ellis, Trinidad, Cuba; schs. Katherine, Morton, St. Thomas; Eliza Ann, Richardson, St. Peters; Elizabeth, Crowell, Philadelphia; Bolina, Castine; Sally, Saco; Boston, Bath; sloop, Commet, Sillman, New York; Packet, Kenne-bec, Randolph, Gloucester.  
**THURSDAY, April 14.**—Arrived, ship New Hampshire, Snow, New Orleans; 24; schs. Helen, Hallet, and Cashier, Spurling, Baltimore; Mexican, Pepper, Philadelphia; sloops Mechanic, Nickerson, New York; Rapid, Wheeler, and Express, Sherman, do; ship Champion, Frolic, Hamburg; brig Venus, Snow, Honduras; 22; schs. Zenobia, Thompson, Havana; Israhel and Hope, Chase, and Lydia, Nickerson, New York; Philadelphia, Somers, Richmond; Financier, Crowell, Edenton; Dolphin, Eldridge, Baltimore; for Portland, put in for a harbor; Henry, Churchill, Hartford; Valant, Johnson, Eastport; Messenger and News, Kennebec; brig Richmond, Kennington, St. Croix, W. I.—Clearance, ship Herald, Dewson, City Point; schs. Edward, Gray, St. Thomas and a market; Two Brothers, Hammond, Alexandria; Mirror, Basset, New York; Jet, Castine; Champion, Eastport; sloops Eliza Ann, Gould, N. York; Bedford, Hirth, New Bedford.  
**FRIDAY, April 15.**—Arrived, ship Jasper, Crocker, Liver-pool; 31; brig Byron, Warren, Messina, 70 days, last from Palermo, 71 days; Vancouver, Scudder, 133 days, last from Canton; 31; schs. Billow, Barker, Halifax, 5 days; Delia Belcher, Tar-bor, Gardiner; Sally, Johnson, Eastport, 2.—Clearance, brig Potomac, Bedford; Hill, Cape Haytien; Reliance, Studley, Norfol-k; sch. Franklin, Rollins, Bath; sloops Maine, Lowell, Portland; Lion, Polleys, do; Ariadne, Butler, Bath; Milledgeville, Knight, Portland.  
**SATURDAY, April 16.**—Arrived, sch. Agawam, Raymond, Manzanilla, Cuba, 40; ship Liverpool, Traveler, Sive, Buenos Ayres; brig Union, Roundy, Marblehead; schs. Nancy, Small, Eastport; Enterprise, Merritt, New York; sloops Heroine, Howes, and Crowell, do; Gen. Brown, Matson, Albany; Sabine, Lewis, Hartford; Hornet, Plymouth; Fame, Marble-head; brig Marion, Cole, Aux Cayes.—Clearance, brig Ruby, Shute, Cape de Verde; schs. Volant, Johnson, St. Andrews; Bethiah, Wight, Lubec; Rambler, Tuckerman, Portsmouth; William Penn, Cook, Philadelphia; Boston, Shackford, East-port; Sally Hope, Baker, Providence; Reaper, Percival, Bal-toz; Gardner; Sally, Johnson, Eastport, 2.—Clearance, brig Potomac, Bedford; Hill, Cape Haytien; Reliance, Studley, Norfol-k; sch. Franklin, Rollins, Bath; sloops Maine, Lowell, Portland; Lion, Polleys, do; Ariadne, Butler, Bath; Milledgeville, Knight, Portland.  
**SUNDAY, April 17.**—Arrived, brig Ohio, Dennis, Rotter-dam; Carib, Nickerson, Honduras, via New York, W. I.; William, Henry, Saunoy, Havre, via Duxbury; Clarion, Rich-ard, St. Johns, Porto Rico; Louisiana, Proctor, New Orleans, 29 days, Palize 24; Blakey, Badger, New Orleans, Mar. 19; sloop Milo, Delano, St. Thomas; 22; British brig Ovington, Walker, Bangor, Wales; brig Ann, Campbell, Aqueducta Eliza-beth, Reed, Charleston; schs. Romeo, Crowell, Savannah, 23; Enterprise, Corson, E. Denton, Allen, Pears, Alexandria; Fair Lady, Miller, Baltimore; Pioneer, Pierce, Philadelphia; Enterprise, Hussey, Nantucket; Wave, Hennes, New York; sloops Henry, Crowell, do; Phoenix, Bradley, Saugateuk; steam boat Eagle, Portland; schs. Concord, Southwicks, T. Island; Fair Play, Atwood, Plymouth, N. C.; sloops Manilla, Sturges, New York; Koret, Burr, New Haven; Avon, Hodge, New London; Hector, Waide, and Eagle, Hubbard, Bridge-port; Justus, Studley, New Bedford; Rapid, Swan, Nantucket.  
**MONDAY, April 18.**—Arrived, schs. Sylvia, St. Croix, W. I.; Traveller, Lawrence, of Marblehead, Savannah, 15; Sci-ence, Hunkley, Hartford; Juliet, Ketchum, Huntington; Sci-ence, Falmouth; schs. Aurora and Union, Kennebec; Com. Chance, Salem; Malmut, Norris, of Duxbury, Wilmington, 27; Harriet, Harding, Richmond; Apollo, Crowell, Philad-elphia; Rover, Allen, of Plymouth, from Messina; brig Vine-yard, Cheever, Philadelphia; Bitlow, Lincoln, Rochelle; Maine, of Bath, from Grenada, 26.—Clearance, brig Gov. Ed-ward, Baker, Manilla; sch. Echo, Ransom, Hartford; sloops George Washington, Atwood, Albany; James Hale, Fort-Land.

**TO PATRONS AND AGENTS.**  
Our subscribers residing within the bounds of the New-England and Maine Conferences are reminded that they will soon have an opportunity to remit to us the amount of their subscriptions—and they are respectfully requested to settle with the preachers for the whole year, and send the amount by them to the Conferences.  
Subscribers residing in the New-York Confer-ence may remit the amount of their subscriptions by the Preachers, at their annual meeting in May, where an agent will be ready to receive it.  
Every agent is requested to prepare a book of entry, and leave to his successor a correct list of all subscribers within his agency, with the state of his ac-counts, &c.  
Agents in the Southern and Western states may settle with their subscribers, and remit the amount of the year's subscription in one payment, in the month of July.  
The committee having contracted a large debt in purchasing the Herald establishment for the Conference, punctuality of payment is requested, that they may be able promptly to meet the demands against them.



THE HERALD'S HARP.



Mr. Bader,  
I have copied the following lines for the Herald; because they so beautifully describe the feelings of one bereaved of an affectionate and tender parent.

D. K. C.

ELEGIC TRIBUTE TO PARENTAL TENDERNESS.

Chill winter's appearance was past,  
Its rain so unfeeling was done;  
The breeze had succeeded the blast,  
The twins had received the sun;  
And daisies had cheered the scene,  
Impurpled by violets in bloom,  
When Eliza moved over the green,  
And knelt by the side of a tomb.

A willow bent over her head,  
The emblem of grief and despair,  
Whose branches luxuriantly spread,  
And hung with a sorrowful air.  
She said, my love's parent so dear,  
No tablet I need to explain,  
My heart would have told me 'twas here  
Its first dearest object was laid.

The bosom on which I have slept,  
The arms that entwined me so soft,  
The eyes that so frequently wept,  
So sweet, so endearingly soft,  
Are cold, and enfolded in the tomb;  
Unseen are the tears which I shed,  
Yet here for to weep I am come;  
How low lies my parent, my head!

Yet mine has found ease on thy breast,  
When pain has invaded my frame;  
When grief's heavy hand has oppress'd,  
My pillow was ever the same.  
Ye tender, ye feeling of heart,  
Who have with'd beneath my steel,  
O say, can affliction impart  
A sorrow more deep than I feel?

When we view a dear object of love,  
To pain to anguish a prey,  
The pang we by sympathy prove,  
Make us faint and as feeble as they;  
For O, when the passion is pure,  
When love from true tenderness flows,  
We would die, so our deaths would procure  
A lasting consolation for those.

But oh, when a friend of the heart,  
Lies pallid and panting for breath,  
O say, does the view not impart  
A feeling more painful than death?  
Dear saint whose abode is above,  
For angel in heaven thou art,  
Send down from the regions of love,  
Relief to my agonized heart!

Is it fancy that steals on my mind?  
Or is it thy form that I view?  
So tender the look, and so kind,  
Past scenes it appears to renew;  
But ah, sad reflection appears,  
And tells me I'm destin'd to mourn;  
The scenes which have cheated my tears  
Will never, no never return.

The friend of my youth is no more!  
Yet why should I always repine,  
Her precepts I'll ever adore,  
Her virtues I'll strive to make mine.  
Which said, she withdrew from the scene,  
From the marble her tears had bedew'd,  
Again she mov'd over the green,  
And daily the scene was renew'd.

SABINA

MINISTERS' DEPARTMENT.

SUBJECTS FOR THE PULPIT.

"The preacher of everlasting truth has certainly the noblest subjects that ever elevated and enkindled the soul of man;—not the intrigues of a Philip,—not the plots of a Cataline,—but the rebellion of angels,—the creation of a world,—the incarnation and death of the Son of God,—the resurrection of men,—the dissolution of nature,—the general judgment,—and the final consummation of countless millions of men and angels in happiness or misery. No subjects are so sublime—none are so interesting to the feelings of a reflecting audience; no orator was himself ever so deeply interested in his subject, as a godly minister is in the truths which he presses upon his hearers. If on any topic he can become impassioned, and be carried beyond himself, it is on the theme of immortal love, and the everlasting destinies of men."

MINISTERIAL DUTIES.

All faithful ministers of the gospel who are called by the Spirit of God to the sacred office, are obliged to act in ten different departments:—  
First, As ambassadors from the King of kings to his rebellious subjects who have revolted from him, with conditions of peace, and offers of full pardon, if they will return to their allegiance.  
Secondly, As officers in the army of heaven, to enlist soldiers under the banner of Christ, the Captain of our salvation, to fight against the world, the flesh, and the devil; to teach them their exercise, and to direct them how to obtain their armor.  
Thirdly, As doctors, who are to make the disorders incident to the human soul their study, that they may administer relief to them, and direct them to the great Physician, Christ, who alone can perfect their cure.  
Fourthly, As lawyers, who must be well acquainted with the land of promise, and the right every person has to an inheritance in it, and with the Wonderful Counsellor, to whom they must lead them, to have their claims established against all opposition.  
Fifthly, As wise master-builders, under the High Architect of the universe, they are to endeavor to build up their people as spiritual houses, as temples for God to dwell in.  
Sixthly, As laborers in the vineyard of the Lord, to prepare the ground of the heart, to plant the good seed, to water it, and to watch over it continually.  
Seventhly, As shepherds over the flocks of the Lord, to guard them, to feed them, to strengthen the weak, to heal the broken, and to bring back the wanderers.  
Eighthly, As stewards of the household of the Lord, to dispense to his people the bread of life, and to lead them to the fountain of living water.  
Ninthly, As watchmen to the servants of God, to warn them of the approach of their enemies, in order that they may be able to repulse them, and  
Tenthly, As pilots, to guide the souls of the persons committed to their charge into the haven of everlasting rest, and to teach them to cast their anchor, Hope, into the only sure ground, the Lord Jesus Christ, where alone they can be secure.—Phil. Rec.

Bishop Hough generally kept a sum of money by him for contingencies. As examples of the use which he made of his hoarding, I will give two well authenticated anecdotes; one of a public nature, the other

of a private one.—The collectors for a charity, calling on him one day for his contribution, the Bishop ordered them 500l. and his secretary, making some demur to so large a sum, he said, "you are right, Harrison, it is not enough. Give the gentleman a thousand pounds: you will find them in my bureau." The other is of a private nature. A poor widow applied to him for mitigation of a fine on the renewal of her lease. The Bishop heard her story, forgave her the whole fine, and presented her with 100l. towards the support of a numerous family; saying to his steward, "How can we apply this money, good Harrison, to a better purpose?"

A FAITHFUL MINISTER.

The Rev Mr. Grimshaw, minister of Haworth, in Yorkshire, England, was a remarkable example of ministerial fidelity. In an account of his life, the Rev. John Newton says,  
"The last time I was with him, as we were standing together upon a hill near Haworth, and surveying the romantic prospect around us, he expressed himself to the following purport, and I believe I nearly retain his very words, for they made a deep impression upon me while he spoke. 'When I first came into this country, if I had gone half a day's journey on horseback towards the east, west, north, and south, I could not meet with or hear of one truly serious person—and now, through the blessing of God upon the poor services of the most unworthy of his ministers, besides a considerable number whom I have seen or known to have departed this life like Simeon, rejoicing in the Lord's salvation; and besides five dissenting churches or congregations, of which the ministers, and nearly every one of the members, were first awakened under my ministry; I have still at my sacraments, according to the weather, from three hundred to five hundred communicants, of the far greater part of whom, so far as man can see, cannot see the heart (and can therefore only determine by appearances, profession, and conduct) may judge, I can give almost as particular an account, as I can of myself. I know the state of their progress in religion. By my frequent visits and converse with them, I am acquainted with their several temptations, trials, and exercises, both personal and domestic, both spiritual and temporal, almost as intimately as if I had lived in their families.' A stranger who had stood upon the same spot, from whence he could see little but barren mountains and moors, would scarcely think this declaration credible. But I knew the man well, and of all the men I ever knew, I can think of no one who was less to be suspected of boasting than Mr. Grimshaw."

PARENTS' DEPARTMENT.

ON THE MANNER IN WHICH CHILDREN SHOULD BE TAUGHT.

The instruction of children should be begun in very early age.  
Very young children are capable of learning many things of incalculable importance to themselves. All parents appear to me to labor under serious mistakes with regard to the subject; and begin to teach their children many things, at least at a later period, than that, in which they would advantageously begin to receive them. The infant mind opens faster, than we are apt to be aware.—This is the true reason, why very young children are almost always thought peculiarly bright and promising. We customarily attribute this opinion to parental fondness; in some degree perhaps, justly; but it arises extensively from the fact, that the intellect of little children outruns in its progress our utmost expectations: the goodness of God intending, I suppose, to provide by this constitution of things the means of receiving the instruction, so indispensable to children at that period. Of this advantage every parent should carefully avail himself. At the same time he should remember, that this is the season for making lasting impressions. The infant mind lays strong hold of every thing, which it is taught. Both its understanding and affections are then unoccupied.—The affections are then, also, remarkably susceptible, tender, and vigorous. Every person knows the peculiarly impressive power of novelty. On the infant mind every thing is powerfully impressed, because every thing is new. From these causes is derived that remarkable fact, so commonly observed, that early impressions influence the character and the life beyond all others; and remain strong and vivid, after most others are worn away.  
From these remarks must be seen, with irresistible evidence, the immense importance of seeing this happy period, to make religious impressions on the minds of our offspring. How can such a man rationally expect a crop. To the effects of the parent, at this period, the professed instructor is bound to add his own. The instructor who in a school, a college or a university, does not employ the opportunities, which he enjoys, of making religious impressions on the minds of his pupil, neglects a prime part of his duty; and so far waps his talent in a napkin, and buries it in the earth.  
2. Children should be gradually instructed.  
Knowledge plainly should be communicated in that progressive course, in which the mind is most capable of receiving it. The first things, which children attain, are words, and facts. To these success, after no great interval, plain doctrines, and precepts. As they advance in years, and understanding they gradually comprehend, and therefore relish, doctrines of a more complicated and difficult nature. This order of things, being wrought in the constitution of the human mind, should be exactly followed. When it is counteracted, or forgotten, the task of instruction will ever be difficult; and the progress of the pupil slow and discouraging. A loose and general attention to this great rule of instruction seems to have prevailed in most enlightened countries, but a far less accurate one, than its importance deserves.

Among the facts and doctrines, suited to the early mind, none are imbibed with more readiness, or fastened upon with more strength, than the existence, presence, perfections, and providence, of God: the creation of all things by his power; his own accountability to him; and the immense importance of his favor, and, therefore, of acting in such a manner as to obtain his approbation. These things, then, together with such as are inseparably connected with them, should, without fail, be always taught at the dawn of the understanding.  
Dr. Dwight.

PARENT AND CHILD.

Dear Sir,—I send you the following anecdote, stating how a guilty parent was reclaimed from the sin of profane swearing; and by the same instrument brought to engage in the duty of family prayer. About twenty years since, when I was a wicked, careless sinner, my eldest son, then about four years old, had been living in a family in the country, where there was a pious young woman, who had taken much pains, both by precept and example, to impress my son's mind with the importance of religion, and especially of secret prayer. The family with whom he lived, was in the habit of bringing him home to see his mother on Saturday and calling for him on the Sabbath day following. On one of those visits he asked his mother in my presence, "where had people would go to, who said bad words?" But before his mother had time to give an answer, he asked if they would not go to hell! His mother's answer was, that they would unless they repented. He answered with a deep sigh, which I never shall forget, that his papa would go to hell then, he said bad words, repeating those profane expressions which I was in the habit of using. Language would fail, in expressing my shame, contrition and remorse at the time. I endeavored to conceal

my feelings, by affecting to continue reading a book, I had been perusing; but I had become almost blind with remorse, for I could not distinguish one line or letter from another.

My reflections were about the following. Surely it is now high time that I break off from such profane and sinful oaths, when my own child has become my reprover. I from that hour resolved that I would cease from that sin at least, and never set the example to my children; which promise I have been enabled to keep from that day until this.  
It pleased God, shortly after this rebuke, to give me such views of my exposed and ruined situation as a guilty sinner, that I was led to cast myself on the arm of divine mercy, through a dear Redeemer's blood and righteousness. I made a public profession of my repentance, and faith in the Lord Jesus, by connecting myself with his church and people. Yet so great was my natural diffidence, and want of resolution, although deeply impressed with the duty, that I did not engage in the performance of family prayer. Now again, the Lord sends my son to reprove me in this thing. My son asked his mother if his papa was a good man? To which his mother answered, yes, my dear, I hope he is. "Well then," said he, "if papa is a good man, why don't he pray? Miss—prays every night and morning."

This had the effect I trust which God in his adorable providence intended. I became greatly embarrassed; and at the same time God's holy spirit impressed my mind with the importance of the duty of family prayer; and before closing my eyes to sleep I determined I would commence the discharge of that duty, and have ever since, through much weakness and infirmity, endeavored to continue the same, much to my own comfort, and not in vain to the great blessing of my family.

LADIES' DEPARTMENT.

BEHAVIOR OF YOUNG FEMALES IN COMPANY.

One of the chief beauties in a female character is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration. When a girl ceases to blush she has lost the most powerful charm of beauty. That extreme sensibility, which it indicates may be considered as a weakness and incumbrance to the other sex, but in females is peculiarly engaging. Blushing is so far from being necessarily attendant on guilt, that it is the usual companion of innocence. That modesty which is so essential to the sex, will naturally dispose them to be rather silent in company, especially in a large one: people of sense and discernment will never mistake such silence for dullness. A person may take a share in conversation without uttering a syllable: the expression in the countenance shows it, and this never escapes an observing eye. Converse with men with that dignified modesty which may prevent the approach of the most distant familiarity, and consequently, prevent them from feeling themselves your superiors.

It is the most dangerous talent which a female can possess. It must be guarded with great discretion and good nature, otherwise it will create many enemies. It is perfectly consistent with softness and delicacy; yet they are seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated and lose all self-command. Humor is a different quality. It will make your company much solicited; but be cautious how you indulge it: it is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect.

Beware of detraction, especially where your own sex are concerned. You are generally accused of being particularly addicted to this vice, perhaps unjustly: men are fully as guilty of it when their interests interfere. But as your interests more frequently clash, and as your feelings are quicker, your temptations to it are more frequent. For this reason be particularly tender of the reputation of your own sex.  
Consider every species of indecency in conversation as shameful in itself and highly disgusting to modest men, as well as to you. The dissoluteness of some men's education may allow them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at when it comes from the mouth of a female. Christian purity is of that delicate nature that it cannot even bear certain things without contamination. It is always in the power of women to avoid these: no man but a brute or a fool will insult a woman with conversation which he sees gives her pain; nor will he dare to do it if she resents the injury with a becoming spirit. There is a dignity in conscious virtue which is able to awe the most shameless and abandoned of men. You will be reproached, perhaps, with an affectation of delicacy; but, at any rate, it is better to run the risk of being thought ridiculous than disgusting. The men will complain of your reserve; they will assure you that a more frank behavior would make you more amiable; but they are not sincere when they tell you so. It might on some occasions, render you more agreeable as companions, but it would make you less amiable as women; an important distinction of which many of the sex are not aware.

Have a sacred regard to truth. Lying is a mean and despicable vice. Some who possessed excellent parts have been so much addicted to this, that they could not be trusted in the relation of any story, especially if it contained any thing of the marvellous, or if they themselves were the heroes of the tale.  
There is a certain gentleness of spirit and manners extremely engaging in young women; not that indiscriminate attention, that unmeaning simper, which smiles on all alike. This arises either from an affectation of softness, or from perfect insipidity.  
Our young female friends may perhaps think that by keeping their eyes to the right of the prevailing rules, we wish to throw every mark of nature out of their composition, and to make them entirely artificial. Far from it, we wish them to possess the most perfect simplicity of heart and manners. They may possess dignity without pride; affability without meanness; and simple elegance without affectation. Milton had the same idea when he says of Eve,  
"Grace was in all her steps, heaven in her eye,  
In every gesture dignity and love."

YOUTH'S DEPARTMENT.

JUVENILE EXPOSITOR...NO. 63.

Exhort servants to be obedient unto their own masters, and please well in all things; not answering again, nor purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. Titus ii. 9, 10.

The duties of servants to their masters cannot be better described than in the few, but very comprehensive words of Paul to Titus; and no motive can be more suited to influence the mind of good servants than that used in the text—"That they may adorn the doctrine of God our Saviour." He who is influenced by this motive will act from the noblest principle, and his obedience and service will be regular, uniform and constant whether in, or out of his master's presence. Such a servant cannot be too highly esteemed; he will be beloved of men, and approved of God. If masters would have such servants they should take care to have them read their Bibles, and attend the instructions of the ministry of the word of life, by which they will learn their duty, and be reproofed for their faults. The following anecdote, although humorous in some of its particulars, yet illustrates the subject in so striking a manner, that I trust the most serious part of my readers will not be displeased with it. A respectable mechanic had a number of apprentices

to whom he endeavored to discharge his duty, not only by learning them the art and mystery of his trade, and providing for them food and raiment, but often reminding them of their duty to read the Bible, and go to meeting, and to be faithful to their employers and customers. The apprentices however, thought he required too much of them, as they wanted the Sabbath to visit and recreate themselves in. They therefore concluded one Sabbath morning that they would get into the shop and stay the forenoon, and in the afternoon dress and take a walk. The master observed the movement, and went and ordered them all to dress and go to meeting, if they were well. One of them, (to whom his fellow-apprentices had given the name of Dic, as he often appealed to the Dictionary for the propriety of his language,) undertook to make some replies to his master, and question the propriety of his requiring them to go to meeting. In the course of conversation, several answers he made his master were rather disrespectful. The manner in which the master made his injunctions was so open, frank, candid and just that they all obeyed, although it was but too evident it was not with a willing mind. When they got to meeting, what should the minister take for his text, but the scripture at the head of our paper. They turned their eyes on each other, and winked, then gazed on the preacher, and stole a look at the master, betraying secret suspicions of some design in having this text at this time. While the minister was expatiating on the words "Not answering again," every thought was turned to Dic, on account of what passed in the shop. Dic was by this time convinced of his error, and heartily sorry, as well as mortified by the squinting of his mates. When they got home, they went to their chamber, and one of them observed, "Well, I think Dic got a rub to-day from the parson." "Yes," replied Dic, "and I imagine if we all heard and understood what was said, some of the rest would find the rub had enough to make them smart." After many observations, one of them said he did not understand what that word *purloining* meant, and applied to Dic, for its definition. Dic very gravely, but archly replied it meant a character, the name of which was spelled with five letters. "None of your riddles here," replied one of them, "read it out of your Dictionary, let us all hear it." Dic opened his book and read, "Purloin, steal, to take by theft." He is a thief who keeps back part of the price of an article sold on his master's account—and he who sells one for more than his master asks, and puts it into his own pocket—and he who gives it away or wastes it."—"Stop, stop, Dic, for it will rob the skin off of us all if you go on so." The story says they afterwards became obedient and good servants.

DESTRUCTIVE WHIRLPOOL.

On the coast of Norway is a dreadful whirlpool. The body of water which forms it is extended in a circle above thirteen miles in circumference. In the midst of this stands a rock against which the tide in its ebb is dashed with inconceivable fury; when it instantly swallows up every thing which comes within the sphere of its violence. No skill of the mariner nor strength of rowing can work an escape. The sailor at the helm finds the ship at first going contrary to his intention; his vessel's motion though slow in the beginning, becomes every moment more rapid, it goes round in circles still narrower and narrower, till it is dashed against the rocks and entirely disappears. And thus it fares with the hapless youth that falls under the power of any vicious habit, particularly drunkenness. At first, he indulges with caution and timidity, and struggles against the streams of vicious inclinations. But every relapse carries him further down the current, and brings him nearer to the fatal rock in the midst of the whirlpool, till at length straggled and subdued, he yields without a struggle. It should also be observed, on the other hand, good habits are powerful as well as bad.

SOLENN WARNING.

A few months ago, a young lad came to the place where I was on the Sabbath: his errand appeared to be his own amusement. I endeavored to learn the tenor of his conversation with the boys who were with him, and his plan for future operations. In my inquiries, I found he was calculating to spend the day in sport and play; he did so, and agreed on the next Sabbath to return to the same place and continue the same, or engage in new scenes of amusement. He made arrangements with other boys for various scenes of pleasure on the next holy day: he returned home, on Monday was taken sick, and on the next Sabbath, at 12 o'clock, at noon, I attended his funeral! My dear youth, the very day in which this lad had planned new worldly pleasures, was the very day that witnessed the most solemn transactions that can be realized this side the day of judgment! He was dead, and his spirit had to be judged for deeds done in the body.—Rel. Advocate.

A little boy seeing two nestling birds picking at each other, inquired of his elder brother what they were doing. "They are quarrelling," was the answer. "No," replied the child, "that cannot be; they are brothers."

I asked a little boy in the Sunday school, what was the most important truth in the Bible—to which he answered,  
"And what is more than all beside,  
The Bible tell me Jesus died;  
This is its best, its chief intent,  
To teach poor sinners to repent." S. S. Fie.

THE GATHERER.

THE HERMIT OF DUMPTON VALE.

There are few duties more difficult for the Christian to practise than that which is enjoined in the following portion of sacred writ:—"Be not overcome of evil, but overcome evil with good." The patiently bearing of injuries, and the returning of good for evil, are graces of no easy attainment. But they show amongst the brightest features in the character of our blessed Redeemer, when he condescended to wear our flesh, and to sojourn with us. He was meek and lowly in heart; He was despised and rejected of men; He was oppressed and afflicted, buffeted, spit upon, and cruelly murdered; He made intercession for the transgressors.  
How rarely do we see, in this day of high profession, instances of these amiable graces; how soon are our exertions damped, and our ardor chilled, when we find that our endeavors for the spiritual welfare of our fellow-mortals, or rather fellow-immortals, are unavailing; how ready are we, when we meet with an uncooperative rebuff, to shelter ourselves under this or some similar passage; "Cast not your pearls before swine, lest they turn again and rend you."  
I was lately much struck, pleased, and at the same time shamed, on reading an interesting memoir of a pious old man, well known in the Isle of Thanet by the appellation of Dumpton Vale. He was no misanthrope or cynical recluse. The author, in the course of the narrative, which is enriched with many beautiful illustrations of the amiable qualities which adorn the subject of this work, and various excellent observations, relates the following fact.  
"About a year and a half ago a neighbor, of whose religious character and that of his whole family he thought with grief and dread, was seized with a dangerous illness, which soon afterwards proved fatal. The hermit as soon as he heard of it went unsolicited, and walking into the chamber of the dying man; but his presence was so unacceptable to him and his sons, that the latter, with a degree of violence, which respect at least for his age and blameless manners, if not for his motives, ought to have restrained, not only

turned him out of the room, but actually threw him down the stairs. He was considerably bruised by this most unjustifiable outrage; but happily received no permanent injury. The next day he went to the house again, and the door was shut in his face and locked. He went yet again the third day, when his importunity prevailed; and he had the satisfaction not only of doing all in his power to enlighten and soothe the dying man, but also of seeing the whole surviving family become his devoted friends, and perfectly changed characters; always solicitous of his visits, and eager to listen to his religious instructions."

May the example of the poor old hermit, in his eightieth year, be a lesson to all Christians, and teach them the value and importance of steady perseverance in the path of duty, and excite them to pursue the spiritual welfare of those who are within the sphere of their exertions with unabated ardor, whatever resistance they may find from those whose eternal interests they are desirous to promote: Let us not be weary in well doing, for in due season we shall reap if we faint not.

H. Lissos.

DISSIPATION.

The clock struck eleven. The anxious, terrified, lonely mother shuddered at the sound, and with an unconscious energy pressed her poor babe to her heart, while the large tears, not without cause, fell unbidden, from her swollen, sunken eye, and rested on the cheek of the slumbering innocent. Where then was he who had sworn to protect them, and by a vow registered in heaven, had promised unalterable affection for her. He was an instance, I could wish without a parallel; for dissipation had bound him in her chains, and in the thrall of vice he could not forget that he had a bosom companion sighing in his absence for his return, and in his presence overpowered by the conflicting emotions, occasioned by the recollection of former times, when he was virtue's friend, and she the darling partner of his happiness.

The unfortunate man returned something inebriated at a late hour, and found his wife senseless on the floor. The shock restored him to himself, though some half lost, half recollected images flitted through his bewildered imagination. She was declared to be in a raging fever; medical assistance was in vain, for the disease was one which baffles all skill, and in the short space of a fortnight, she died broken-hearted. No murmur escaped her lips against the author of her misery, the destroyer of her happiness, the cause of her untimely death. Then it was that he fully awoke from his dream; then it was that every unkind word, every ungrateful look, thronged back upon him, and harrowed up his soul; then it was that he uttered the unheard groan, and poured the bitter tear—more deep, more bitter, because unheard and unavailing.

Is there one now who is just beginning the career of vice and folly, unaware of the misery he is bringing upon himself and all connected with him; let him read this and pause, for it is only on the immutable basis of virtue that we can found our actions, if we wish them to be pleasing in the sight of our fellow men, and acceptable to our Creator.

ANECDOTE.

The late Bishop of Derry in Ireland, who was an eccentric kind of character, riding between Newton-limardy and Colerain, overtook an aged man, bent down with infirmity. Observing something venerable in the appearance of the tardy traveller, he invited him into his carriage. After some altercation concerning a variety of things, finding the old man possessed of a sensible mind, he addressed him thus: "My good old man, if I may augur right, you have seen better days than those which have silvered your head with grey hairs. I intend now to propose two questions to you, which if you answer discreetly, may have a tendency to promote your happiness in the eve of life. Tell me in the first place, What is the greatest wonder you ever saw?" The most wonderful thing I ever saw, (replied the old man,) is this: "I never saw any person whose face was more than fourteen inches in diameter; and yet every face that I ever beheld, differed the one from the other." "You have answered extremely well," said the Bishop: "Tell me now, the greatest wonder you ever heard of." "The greatest wonder I ever heard of," he replied again, is this, "God was manifest in the flesh, justified in the Spirit; seen of angels; believed on in the world; preached among the Gentiles; and received up into glory." The Bishop was astonished at the acuteness displayed in both answers; and according to the relation, settled something yearly on him.

WHEN IS A MAN RICH ENOUGH?

When a lad, an old gentleman took the trouble to teach me some little knowledge of the world. With this view I remember he one day asked me, When is a man rich enough? I replied, when he has a thousand pounds. He said, No! Two thousand? No. Ten thousand? No. Twenty thousand, No. A hundred thousand? which I thought would settle the business; but he still continued to say No! I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, when he has a little more than he has, and that is never! If he acquires one thousand he wishes to have two thousand, then five, then ten, then twenty, then fifty, from that riches would amount to an hundred thousand, and so on till he had grasped the whole world; after which he would look about him, like Alexander, for other worlds to possess.

Many a poor man have I had of the truth of this old gentleman's remarks, since he made them to me, and I am happy to say I have discovered the reason. Full enjoyment, full satisfaction to the mind of man, can only be found in possessing God, with all his infinite perfections. It is only the Creator, not the creature, that can satisfy.—S. Scholars' Magazine.

Anecdote of Mr. Wesley.—In the year 1700, Mr. Wesley preached in Lincoln, in the month of June; his text was Luke x. 42: "One thing is needful." When the congregation were retiring from the chapel, a lady exclaimed, in a tone of great surprise, "Is this the great Mr. Wesley, of whom we hear so much in the present day? Why, the poorest person in the chapel might have understood him!" The gentleman to whom the remark was made, replied, "In this instance, he displays his greatness; that while the poorest can understand him, the most learned are confounded, and cannot be offended."

ECONOMY OF TIME.

The celebrated Lord Coke wrote the subjoined dictum, which he religiously observed in the distribution of his time:—  
Six hours to sleep—to law's grave study six.  
Four spend in prayer—the rest to nature fix.  
But Sir Wm. Jones, a wiser economist of the fleeting hours of life, amended the sentiment in the following lines:—  
Seven hours to law—to soothing slumber seven,  
Ten to the world allot—and all to heaven.

Happiness has been beautifully compared to the manna in the desert, he that gathered much had nothing over, and he that gathered little had no lack; therefore, to diminish envy, let us consider not what others possess, but what they enjoy.

As there are some faults that have been termed faults on the right side, so there are some errors that might be denominated errors on the safe side. Thus we seldom regret having been too mild, too cautious, or too humble; but we often repent having been too violent, too precipitate, or too proud.

All true Christians must be like Noah's Ark, which was pitched within and without. They must have a holy inside and a holy outside; their profession and practice must agree together.